1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

something to bring back. No man will return from a hunting excursion empty handed to face the ridicule and anger of his wife; and as a consequence men are occasionally absent from their homes for two or three days, sleeping in the bush, until they have acquired some game, if nothing more than a turtle or a couple of birds' eggs, to bring back to the household. Under ordinary circumstances a man usually hunts alone with the help of a dog, although hunting parties are occasionally formed for the pursuit of drove animals, such as bush hog, or unwieldy beasts such as maipuri (bush cow). In fishing a man has his own private lines which he tends himself, but when a stream is poisoned, the cooperation of several men, and frequently of women and children, is enlisted.

The women of the household attend to the field products, digging the cassava and gathering the other edibles, as well as the cooking and preparation of all food. In these activities they are assisted by men too old to hunt and by young children. The cutting and preparation of the field, is, however, the man's task. And both the men and the women cooperate to do the planting.

Hunting. In the procuring of land animals, only three kinds of devices are used: the bow-and-arrow, the trap, and, rarely, the shot gun. Blow guns and spears are not in use at the present time, nor is there any memory of their former use by the Caribs. Such contrivances are said by the old men to have been used by the Akawai who formerly had settlements on the river and they are occasionally brought into the area as curiosities from distant Akawai settlements.[1]

Bows are made from four different kinds of wood and vary slightly according to the material. These four varieties are washiba (Carib, same; unidentified), letter wood (Carib, paidya; *Brosium aubletti*), bopa (Carib, same; unidentified), and yarriyarri (Carib, same, *Anaxagorea* sp.). The washiba bow in cross section is a fat oval; it is somewhat flatter on the belly than on the back and the wood is almost black. The letter wood bow has the same general

[1] Alec, for instance, says that when he was young his uncle brought a blow pipe home after he had made a trip to the head of the Cuyuni. There he had bought the weapon from the Akawais. It was made in one piece from a palm stem with the pith removed. His uncle gave him instructions concerning it. If you hit the quarry and it runs away, the poison is spoilt and the blow pipe must be thrown away. "This is because the game runs away with the essence of the poison" robbing the poison on your unused darts of its power and the weapon of its efficacy. To be successful you must try to hit the game two or three times and cut out the parts around the wounds.

272 The "cabbages," or fresh shoots, of several palms [1]
262 Akoyuru seed (*Astrocaryum tucuma*).
137 Arrow root (*Maranta indica, Miramosissima*).

263 Such salt as is eaten nowadays is obtained in trade. Some of the older people, however, remember seeing leaves of certain trees burned and the ashes mixed with food as a condiment.

252 462 **Cooking.** The women of the household cook all food which is eaten at home, although men are able to prepare their own meals when unavoidably detained in the bush. The desire to have the women do the cooking, as well as the other pleasures of connubiality, accounts for the fact that a man going on a long journey will always attempt to have his wife accompany him.

251 Uncooked meat may be preserved by salting and by smoking over the fire.

252 Certain foods may be roasted in the ashes, others roasted on the end of a green stick, others baked on the pan, but the most universal way of preparing vegetables and meat is to make them into "pepper pot." In every Carib house a pot will be seen on the fire stones at almost any time of day. Meat and vegetables are cut into small pieces and put into the pot with water and a suitable amount of cashidipyo and set to boil. The cashidipyo lends a slightly acrid or peppery taste to the mess, somewhat like the flavor imparted by Worcestershire sauce.

264 No set times are observed for meals, although food is quite regularly taken upon arising and in the evening. Men and boys eat their fill from the pot alone, after which the females are allowed to stay their hunger with the remainder. One usually squats over the pot with a cake of cassava and a pot of peppers near by. One reaches into the pot with the bare hands and extracts a piece of meat or a vegetable which may be popped into the mouth or may be laid on a piece of cassava bread, which is bent over to make a sandwich. According to the dictates of personal taste a pepper may be included in the sandwich. If one desires the gravy in the bottom of the pot, one soaks a piece of cassava bread in it. When the pot is emptied more ingredients are added without cleaning out the pot. In this way there is always a supply of cooked food on hand, and the constant simmering keeps it from spoiling.

[252]

[1] ?*Oreodoxa, Areca oleracea, Euterpe oleracea*. See Schomburgk, 1922–23, *Travels in British Guiana*, Vol. I, p. 33.

241 field. Individuals have cut extensive fields to support their
*177 competition for the office of Amerindian captain. The impact of these
654 recent departures marked by the increased escape of energy from the
(622) local forest ecosystem as well as the deterioration of the exposed soil through laterialization at some point will impose limiting factors on the agricultural development of the area.

222 The forest flora which is gathered for food and other uses is to
824 some extent defined by individual knowledge. The identification as
262 well as the preparation are knowledge held by a limited number of
(463) people. For some fruits, nuts, and roots no commonly known name exists in the Carib language. This follows from the nature of the food quest. An individual is constantly searching out these vegetable foods during the course of his daily activities. Consequently, the list of forest flora foods must remain partial. Those recorded by Gillin and additions made by 1970-71 field work are presented in Table 2.

Faunal Resources

22 The faunal resources from the forest are recorded in Table 3.
262 Those reported by Gillin are presented first, then the current additions. As the 1970-71 list was collected in the air strip vicinity, the additions reflect a more careful scouring of the available foods as a result of a heavier concentration of population in one location. On an individual basis, taboos against eating monkey and tiger (Gillin 1936:10) have been abandoned. Also, this list cannot encompass the many sporadic and minute sources. A person

[TEXT CONTINUED ON PAGE 16]

2: Adams E-4,5 (1970-1971) 1973 SR9 Carib SR9
(1932-1971) Barama River

TABLE 2

FOREST FLORAL FOODS

222
262
137

1932-33

plums
Waiti, three varieties of fruit in pod-like beans
(Waikey, Iga splendens - present author's note)
Asipoko, round reddish fruit
Arawiya, a fruit
mora and greenheart seeds (Dimorphandra mora, Nectandra rodioei Hooker)
Ballimani seeds
cashew nuts (Anacardium sp.)
fruit of the Kokerite and Ite palms (Maximiliana regia, Mauritia flexuosa)
the "cabbages" or fresh shoots of several palms
Akoyuru seeds (Astrocaryum tucuma)
arrow root (Maranta indica, Miramosissima)
Brazil nut (Caryocar tuberculosa) (Gillin 1936:21-22).

1970-71 Additions

locust seeds (Hymenae scourbaril)
monkey pot (Lecythis davisii)
pimpler pear
Atupamu, fine red seed
Apotari, seed
Toro, nut
Semusemu, fruit
Calumedi, black seed
Turu, palm leaves for tea
Cawawi, a nut from a rope

*177 centralized to make use of the government programs and services
361 available at the Air Strip as well as maintain an advantageous subsistence relationship to the rain forest. From the preliminary data available on the resettlement around Baramita Air Strip, a dual pattern of residence is evident only in respect to those people who have moved in from the more remote settlements. To some extent, this pattern reflects the several months required to develop a productive farm in a new location while relying on an established farm. As yet, permanent residents of the Air Strip and the two satellite settlements of Aranka and Baramita have not cut fields in the more remote areas. The further development of a pattern of dual residence will depend on persistence in the extent and nature of regional networks of exchange at Baramita Air Strip.

361 At the present time, the aggregation of people at the Air Strip plus those in the satellite settlements have put a burden on the
[224] local resources in the immediate area. With regard to hunting and
[222] gathering, greater effort is given for meager results around the Air
[484] Strip so that longer trips must be made. Also, the higher, dry land
361 suitable for an air strip does not provide a reliable water source
312 during the dry seasons. People must dig in the dry stream beds and at times have temporarily moved and camped out on the banks of the
361 Barama River until rain came again. House structures continue to be
342 located inside cultivated fields, and large tracts of land have been opened up around the air strip.

241 A survey completed in late spring 1971 revealed that 140 acres of
311 bush had been cut for farms around the air strip. To avoid disputes,
*177